# MARINER'S CROSS

AN American marine cross was designed by William W. Edel while serving as chaplain at Sampson Naval Training Station on Lake Champlain. . . . This symbol has taken its place in American iconographic art. It applies a stark Latin cross in bold relief against a background of the mariner's compass which serves as an aureole for the cross, or as a sunburst symbolic of immortality. The compass denotes that the cross has power to help life's mariners find their way under every situation. Speaking of his mariner's cross, the designer remarked, "For me it symbolizes the dependence which seamen must ever place upon the Pilot of Galilee, who alone can guide them safely through the storms of life."

—From *A Treasury of the Cross,*
by MADELEINE S. MILLER (Harper 1956), p. 165

# the Chaplain

## Christian Education in the Armed Forces

•

Battle for the Minds of Men *by Otto Dibelius*

•

The Hainerberg Chapel Story (Wiesbaden) *by Benjamin J. Shinn*

•

What About the "Unified Curriculum"? *by John Ribble*

•

The Link Is Your Tool *by Lawrence P. Fitzgerald*

•

The Chaplaincy Program in Holland *by A. C. J. van der Poel*

OCTOBER 1957

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# the Chaplain

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*All scripture quotations, unless otherwise designated, are from the Revised Standard Version of the Bible.*

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# AT YOUR SERVICE

## Announcement

Two new writing awards in the field of religious books will be presented in 1958 by the Bethany Press.

The Bethany Book Awards will be presented in two categories: (1) in the general area of the Christian religion and (2) specifically relating to Christian Churches (Disciples of Christ).

For the winning manuscript in each category, the award is $2,500 plus $500 advance on royalties. Awards are open to authors of any religious affiliation, nationality, or race.

All manuscripts must be received between April 1, 1958, and July 1, 1958.

Complete information and rules may be secured from the Bethany Press, Box 179, St. Louis 3, Mo.

***Suggestion:*** Why not try for that first award by telling the story of the church's ecumenical ministry in the armed forces?

## Films

More than 600 Universal-International and J. Arthur Rank features now available in 16mm films are listed in the new 1957-58 illustrated catalog from United World Films, Inc., 1445 Park Ave., New York 29, N.Y. The catalog is available if requested on your official letterhead.

Includes not only entertainment films but also teaching films, religious films, and free films for users of sponsored motion pictures.

## Publications

The 1957-58 edition of *A Guide to Books on Recreation* contains an annotated list of over 850 selected titles from 125 publishers. For 25¢, may be obtained from National Recreation Association, Department AF, 8 W. 8th St., New York 11, N.Y.

To help you determine travel costs in advance, a newly revised 220-page manual contains full information for car rentals at more than 1,000 Avis Rent-a-Car locations in the U.S. and 36 other countries. Includes 48 pages of maps and mileage charts. Lists 262 package tours in Great Britain, Ireland, and the U.S.

Available on request from Avis Rent-a-Car System, 184 High St., Boston 10, Mass.

A Christmas message from J. B. Phillips is entitled *God with Us.* Published Aug. 20, at 35¢, by the Macmillan Co., 60 Fifth Ave., New York 11, N.Y.

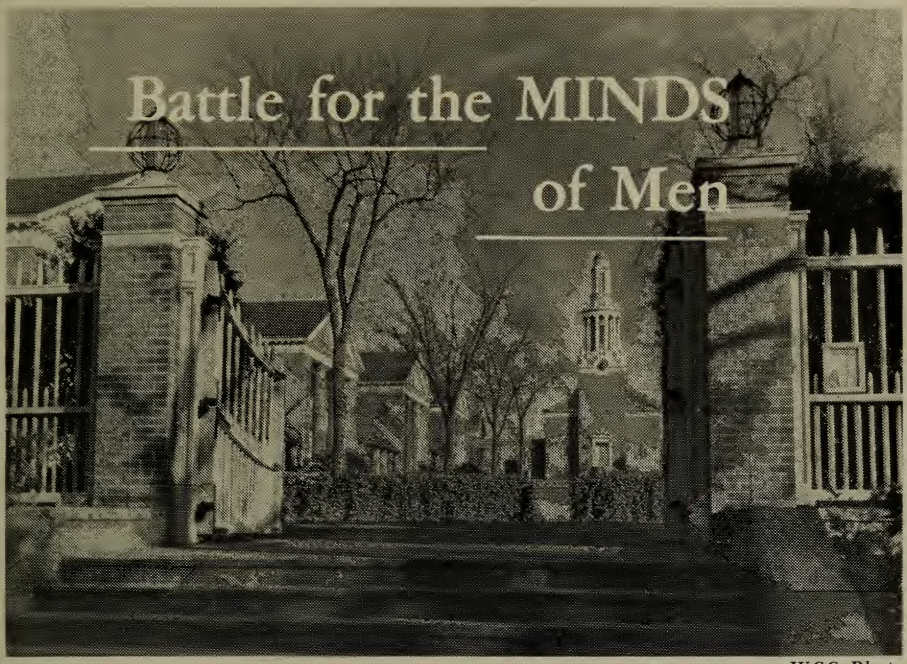
*Plays for the Church* is a 40-page booklet just published for the Department of Worship and the Arts of the National Council of Churches. There is said to be "no comparable listing," for it represents the thinking of people experienced in many aspects of religious drama.

Order from Office of Publication and Distribution, 120 E. 23rd St., New York 10, N.Y. 50¢ a copy plus 5¢ for mailing.

Public Affairs Pamphlets are now available in two sample kits of 18 titles each ($3.50 for one kit; $6.00 for both). Kit No. 2, the "Master Resource Packet," deals with topics such as *Building Your Marriage, So You Want to Adopt a Baby, If I Marry Outside My Religion, Mental Health Is a Family Affair,* etc. Kit No. 1 is a "Child Development Packet."

Order from Public Affairs Pamphlets 22 E. 38th St., New York 16.

# Battle for the MINDS of Men



*WCC Photo*

**Sterling Divinity Quadrangle, Yale University, New Haven, Connecticut scene of numerous summer meetings of the World Council of Churches**

By KARL FRIEDRICH OTTO DIBELIUS

*Bishop of Berlin-Brandenburg*
*A President of the World Council of Churches*

*The following article is taken from a public address delivered Aug. 1 in New Haven.*

*Sometimes called "Bishop of East and West," the author finds most of his five million parishioners in Germany's East Zone.*

*As chairman of the Council of the Evangelical Church in Germany (EKID), he is the nominal leader of more than 40 million Protestants.*

ONE KIND of battle shall continue to be fought. It is the battle for the minds of men. Each lesson at school, each lecture at college, each sermon in church or chapel, each public meeting, each newspaper article, each serious conversation between parents and children, is a meaningful part of the battle for the minds of men.

In this battle a great task is assigned to the church of Christ.

The church is called to defend and advance that liberty in which man can rise to participate in God's thinking and design. Then man shall be free to express in all his walks and ways of life a loyal partnership with Jesus Christ so that the intent of God's creation may be brought to full realization.

This battle for the minds of men is as old as the church herself. Some have said that it is useless to be a Christian because in its nearly 2,000 years of history Christianity has not safeguarded for mankind any improved ways of thinking and living. Now when this is said, I can hear my friend the Bishop of Hannover (Hanns Lilje) repeating his answer that it would be equally appropriate to say that soap is useless because soap, too, has been here for thousands of years and yet men have again and again become dirty. Clearly the church has to engage herself in the minds of men afresh in every generation. This is, indeed, what the church does. In every century she applies the methods required by the circumstances of the time.

In our century the powers of many a state are set against the lines of action to which the church of Christ is committed. History has seen this kind of confrontation before. The history of the church's foreign mission has quite a number of examples in which the power of the state violently counteracted the outreach of the Christian gospel. I need only remind you of the extirpation of Christians in Japan to indicate that for centuries a country has been barred from the message of Christ. In *our* century, however, it is an area covering at least half of this planet in which modern totalitarian states have entered the battle for the minds of men.

We in Germany experienced this engagement with the state under the Nazis. It is true, of course, that in their official proclamations the Nazis always maintained that they stood for what they called "positive Christianity." In truth, however, and in their real practice they fought against everything related to the gospel of Christ and his church.

And now we have Communism in its various forms—in Russia, China, Yugoslavia, in the East Zone of Germany, in Poland, Hungary, and in the Balkan states. Wherever Communism attained dominating power, there the warfare against the church of Christ began at once.

It is often said, and very much stressed in the East Zone of Germany, that this is not a warfare against religion in general nor against Christianity in particular. The real position is said to be this: The church tied herself to the ruling powers of the past so closely that a revolution dethroning those old political powers was by necessity also directed against the respective churches.

This evaluation of the past contains an element of truth with respect to some of the countries mentioned before. That the church was tied up closely with the ruling political powers was certainly the case in czarist Russia; and it could also be said of the churches in Hungary and in the eastern parts of the Mediterranean area. In all those countries —let me repeat it—we could hardly have expected anything other than that the revolutionary movement should have directed its full force against a church with such a power position.

If we come to Poland and Czechoslovakia, however, we can observe a somewhat different situation. Since 1914 neither the Orthodox nor the Roman Church had any such predominance in the life of the nation. Neither in Poland nor in Czechoslovakia was there any historic necessity by which a social upheaval was bound to evoke a general anti-church drive.

Let me take another example—the situation in *China*. In this huge country of some 460 million inhabitants a tiny fraction—less than two per cent—are Christians. And yet no part of the population was attacked by the totalitarian usurpers at greater speed and with greater vehemence than these less than two per cent. It is evident from all the examined facts that the continued persecution of the Christian churches is not primarily due to their relationship with old political systems. The extensive persecution must have reasons deeper than this.

WHAT, then, *are* the fundamental reasons? To answer this question, we must point to the depth of our basic convictions. Ours is not a church with the earthly authority of a Holy See or envoys and other diplomatic instruments attached to it. Ours is the church of a constant reformation through the guidance of the Holy Spirit moving us whence and where he will. Under his guidance, it has been both the tradition of the early fathers and the teaching of the Reformation that the church of Christ has no other commitment than to present his gospel, unfolding thus his ministry of reconciliation. The gospel, however, shall not go forth into a vacuum, just as it shall not return empty. Nor is it God's will that this gospel be presented in a mere ghetto. The gospel was written down for the sake of winning the minds of men. And each man is a member of some community. Each one lives his life in fellowship with other men and within the social framework adopted by that community.

It is also according to Scripture and the findings of the Reformation that in all these forms of community life man has to prove his faith in everyday practice. The Christian faith demands much

more than just an affirmation of mind and reason. What is more essential is in reality that the impact of Jesus Christ's message and life be re-enacted as a working factor through the personal response of our life with Christ. As St. Paul writes to the Colossians: "Whatever you do, in word or deed, do everything in the name of the Lord Jesus." Now the gospel does not issue prescriptions as to how a Christian should construct a motor car or furnish a university building. But it *does* say something about the aims and motives that should animate the human mind and soul in all their undertakings.

It is at this point that we see the battle for the minds of men reaching down to its ultimate depth.

Here is what the totalitarian state says: All spheres of work and life are *mine*. My rule covers not merely outward administrations and public relations. My rule is over the *souls and minds* of men! I command, says the state, that thou shalt hate thine enemy, namely, the bourgeois. I command, says the state, that thy children be brought up in the spirit of class hatred. I command, says the state, that thou shalt use thy vacation time engaging in some political propaganda. To all of this the church of Christ can only say her everlasting *No*.

By her very nature the church finds her capacity for earthly adjustment *limited* because in her center there is the personal God revealed in Jesus Christ. With all authority given to him in heaven and on earth, he stands out as the real way to life in its fullness; and in the battle for the minds of men this means: Where we live our life with Christ, in a real response to his brotherly call and outgoing message, there also is personal guidance demanding personal following, personal loyalty, personal solidarity, and personal sacrifice. Without this wholeness of our God-given life, man's end is doomed to become shallow and mean, vile and self-destructive.

It is, however, of the essence of our personal partnership in following Christ that the churches of the Protestant inheritance shall be ready to say to totalitarian rulers anywhere on this earth: "We are willing to obey in outward matters. But wherever man's conscience is involved, there we shall uphold our supreme commitment enshrined in the words of the apostle: 'We must obey God rather than men.' "

For 12 years in succession we called out to the Nazis this saying of St. Peter's so consistently and repeatedly that the Nazi leaders became allergic. Theirs was finally a nervous obsession. As soon as we shaped our lips to enunciate these beginning words "We must," then those mighty Nazis became terrified or furious or both. We did not surrender to their fury.

Through her partnership in Christian obedience, the true apostolic church emerged as the basic denial of any totalitarian system. There is a considerable number, and now I may say a *rising* number, of men and women in the Eastern hemisphere who know how to evaluate the rewarding necessity of obeying God rather than men. And as long as this number of Christ's followers is on the increase, the fine experience which I can pass on to you is this: The state calling itself totalitarian is not really totalitarian at all. The church has liberated the whole realm of conscience, separating it from the domain of state authority. A boundary has been set up for the state, and already we see that it is a vulnerable state, with inner contradictions.

WE would naturally prefer a situation in which the totalitarian state is paying at least some *factual* respect to the existence of millions of Christian people holding fast to their confession of faith. Man has never been and never will be a rational being only. In the practical life of any nation, community, and class, many elements can live together which to the doctrinaires might seem to be incompatible. If only the state would respect the realm of conscience, the fatal negative aspect of the church's obedience might well be diminished even in the eyes of the secular rulers.

Meanwhile, we may help to see to it that the church's authority, which is no other than the authority of Christ, may not be misconstrued in the end. If some censors in modern totalitarian states accuse us of promulgating subversive demands whenever we pray at home or in the congregation "Thy Kingdom come," we become joyfully aware that this prayer reaches out far beyond the area of political revolution. We find the meaningful prayer protecting our inner realm, purifying our sense of expectancy, and strengthening our hope. If another censor is criticizing Christ's saying as we have it in his Sermon on the Mount that we shall love our enemies, if here the censor argues that this saying amounts to a weakening in the commitment to the class struggle, we in the church of Christ will make it evident with all the light and clarity of the gospel that the interest of *one* class is not the whole of the coming Kingdom's concern and certainly not a justification for misconstruing our Lord and Saviour's sayings.

The good fight that we as Christians are called upon to fight is not tied up with any earthly interest, be it that of a class, a race, a nation, or any political system. The battle we must fight "with all our might" is the battle for the glorious liberty that God has granted to his children.

# The LINK

# Is Your Tool

By LAWRENCE P. FITZGERALD

*Editor of* THE LINK

*Director of the Department of Ministry to Armed Forces Personnel, The General Commission on Chaplains and Armed Forces Personnel*

JOHN EDGAR HOOVER of the FBI speaks of "the strut of smut." Pornography in the form of "comic" books, decks of cards, photographs, risqué pictures, animated flip booklets, is widespread. Hoover says, " I believe pornography is a major cause of sex violence."

It is important, of course, to fight this indecent literature. Washington, D.C., has a "Churchmen's Committee for Decent Publications" and is digging into the problem. Chaplains are trying to do something about it in the armed forces.

But isn't it true that the best way to fight evil is through the positive use of the good? Don't say Don't. Do say Do. The Scottish preacher Thomas Chalmers had a famous sermon entitled "The Expulsive Power of a New Affection." When the light is turned on, the darkness is dispelled. When love comes in, hate goes out. The pattern of the peddlars of smut is—Get young people to listen to it, look at it, think about it; and soon they'll do it. Psychologically, they're right. What Christian teachers must do is substitute the good for the evil. Get young people to listen to the good, look at it, think about it; and soon they'll do it. The old proverb is true: "As a man thinketh in his heart, so is he." And Paul: "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, . . . think about these things."

Our purpose in the production of THE LINK magazine is to give you chaplains a tool of *wholesome reading material* that will help your fellows think of the decent, the pure, the lovely, the godly. It is first of all a reading magazine.

We are trying to get material that will be interesting, informing, and inspiring—reading matter that will give a lift to life, that will show a fellow that it is better to be decent than vulgar, that Jesus was right when he said, "Happy are the pure in heart."

We hope, therefore, that THE LINK will have the widest distribution, that chaplains will not merely drop a stack of the magazines in the back of the chapel but will seek through every means —personal delivery, post-office mail, box delivery, any legitimate means—to see that each Protestant boy for whom he is responsible gets a copy of the magazine to read. We can mail THE LINK to you, but you must distribute it. We promise to make the magazine engaging, interesting, useful, religious—if you will see that it gets to every Protestant boy and girl in the services.

J. Edgar Hoover points out that in fighting smut the citizens of a community must do three things: keep their eyes open for violators; support realistic penalties against peddlars; and, finally, provide healthy attitudes for young people. This third point is most important. It accentuates the positive. Youth is filled with overflowing energy and tremendous curiosity. You can't leave these energies unchanneled. Says Hoover: "Encourage sports, camping, social service, projects, dramatics." Well, he might also have said, *Encourage good reading.* THE LINK is good reading to put into the hands of soldiers, sailors, marines, and airmen!

We are always delighted to hear how THE LINK is being used effectively as a wholesome reading tool. Here, for example, is a letter from Joseph C. Elmer, Protestant chaplain of the Veterans Administration Hospital in Spokane, Washington, who writes: "Thank you kindly for the continued shipments of 50 copies of THE LINK. This publication is well received by our patients, and the supply is quickly exhausted. We encourage our patients to pass them on to others when they have read them."

But THE LINK is not only a *tool of wholesome reading;* it is also *a resource tool for discussion and talks.* The other day Chaplain Paul W. Reigner, who is the Protestant chaplain to accompany the "DEEPFREEZE III" expedition to Antarctica, wrote us requesting back copies of THE LINK. He pointed out that they have seven stations on the antarctic continent and because of weather conditions it is impossible for him to minister personally to the men in the outlying stations. So he wrote: "I have, therefore, selected key men to act in the capacity of lay leaders at each of the stations other than that to which I will be assigned. I am making every effort to provide these men with the

right type of literature and religious material to assist them in the conduct of the religious program at their respective stations. I am writing you in this connection to determine if you could provide back issues of THE LINK magazine for a twelve-month period."

We were glad to comply with Chaplain Reigner's request. We want THE LINK to be a resource magazine that will provide ideas, facts, information, questions for discussion and talks. Each month we carry four or five articles written around a central theme specifically to be used for this purpose. For example, in the January 1958 issue the theme is "A World at Work"; and the four subjects are "A Working World," "My Place in This Working World," "The Church's Place in the Working World," and "The Christian's Place in the Working World." Since THE LINK is used widely as a reading magazine, these studies, beginning with the November issue, will be presented as articles and interspersed throughout the magazine. We are trying to make them popular in style so they will be read by more of the armed forces personnel. However, in the back of each issue we'll carry a page or two that will give help on how to use these articles for study and discussion. We hope small groups of men will get together in bull sessions, in the chapel, in the barracks, anywhere, to discuss the ideas of the articles. Questions to provoke discussion will be included on these pages in the back.

One other new feature—we are broadening out the coverage of THE LINK to include young-adult family situations. Chaplains have pointed out that many of the men in the services are married, that there are dependents (women and children) near the bases to whom the chaplain ministers. Stories and articles of family life will therefore take a fair proportion of space in THE LINK from here on.

Now, how can we do all this? The point is, we can't in the limited space of the old magazine. Fortunately, however, THE LINK has been successful enough that, beginning in January, we are enlarging the magazine to 64 pages (instead of 48) and we shall have two colors on the cover. To the title THE LINK will be added this subtitle: "A Protestant Journal for Armed Forces Personnel." In view of your suggestions, we believe this will better describe the contents of the magazine.

This expansion is made possible by your generous support and co-operation in the years past. We hope you'll use this magazine—your tool—more and more and find it increasingly effective. Help us to push up the circulation to 50,000—then to 75,000—then to 100,000!

A tool shouldn't lie around to gather rust!

# The Hainerberg Chapel Story

## (Wiesbaden)

By BENJAMIN J. SHINN

*Senior Protestant Chaplain, Hainerberg Chapel*
*U.S. Air Force, Wiesbaden, Germany*

HAINERBERG CHAPEL in Wiesbaden, Germany, is situated in the center of the largest Air Force housing area in Europe. Wiesbaden is the home of Headquarters, United States Air Force in Europe.

This chapel is a relatively new facility, having been dedicated on Easter 1955. It has a seating capacity of 600, and its program is developed to provide a full parish life for the residents of this housing area.

At the present time 70 per cent of the 2,600 housing units represent Protestant families. Thus, an estimated 5,600 persons are available for Protestant cultivation. The opportunities for a Protestant interdenominational program at Hainerberg Chapel are unique.

Protestant chaplains assigned to this chapel at the present time are Chaplain (Capt.) Benjamin J. Shinn (Methodist), Senior Protestant Chaplain, and Chaplain (Capt.) John E. Pickering (Disciples of Christ), Director of Religious Education. Chaplain ad-

Junior Choir Processional, Hainerberg Chapel, Wiesbaden, Germany

visers in the development of the chapel program include Chaplain (Col.) John C. W. Linsley (Episcopalian), Staff Chaplain USAFE; Chaplain (Lt. Col.) Gerritt E. Mouw (Presbyterian), Chief of Professional Division USAFE; Chaplain (Lt. Col.) Delvin E. Ressel (Luth., Mo. Syn.), Staff Chaplain 7100th Support Wing; and Chaplain (Maj.) Elijah H. Hankerson (American Baptist), Senior Protestant Chaplain 7100th Air Base Group.

An objective of the presently assigned chaplains is to provide a comprehensive and unified program of Christian education for the entire chapel constituency. This includes a program of worship and Bible study that children and youth can comprehend and a program to reach and hold adults with an emphasis on group study of the Bible, the church, home life and family problems. In developing a unified Protestant program, each organization of the chapel is regarded as having a distinct part in furthering religious knowledge. Thus, the chapel plan calls for a variety of programs and activities for every group, each with its own purpose and designed to meet the educational objectives and growing religious needs of the various age levels.

The religious needs of the children are a most important factor in planning the unified program. Children are responsive to experiences of worship. Therefore, graded department worship services are held each Sunday. These

include the use of the Scripture, hymns, prayer, offering, all chosen with the age level of the group in mind. To supplement the worship service on the department level and to encourage family worship in the chapel, Junior and Intermediate chapel choirs have been developed. Thus, built into the general Christian education program are a Boy's Choir, a Girl's Choir, and an Intermediate Choir.

Because of its size, the Chapel Sunday School meets in the American Dependent School, which is located directly across the street from Hainerberg Chapel. Chapel Sunday-school enrollment is 1,387, with an average attendance between 800 and 900 each Sunday. This school is staffed by 108 volunteer teachers, who utilize 54 classrooms. In the Nursery, Kindergarten, and Primary departments each class is staffed with two teachers.

The Unified Protestant Sunday School Curriculum is utilized exclusively here. No difficulty is experienced in having the teaching materials arrive on time. Chaplain Pickering states that the teachers approve of these lesson materials and that, as these lessons are experience-centered, they meet the needs and interests of each age group.

Departmental teachers' meetings are held once each month. Here emphasis is placed on the proper use of curriculum materials and on techniques to stimulate and guide the growing religious life of each child.

Demonstration programs are held in each classroom at least once each year in order to familiarize parents with the curriculum, to enable the teacher to know the parent, and to encourage the parent to use materials brought home by the student.

Because of the constant rotation of Air Force personnel, a reception technique has been developed for enrolling new pupils in the Sunday school. When the child arrives with his parent for his attendance at the chapel school, he is met in the lobby by a receptionist who enrolls the child. The parent then is briefed on the total parish program and given a card to fill, on which he indicates areas of religious interest and capability. Through this simple technique many experienced teachers and leaders have been recruited for the chapel program.

Furthermore, this card is utilized by the chaplain in pastoral visitation on the newly arrived family.

Recognizing that the hour on Sundays is not enough, we organized last spring an experimental weekday school for children in the 4th, 5th, and 6th grades. Results have proved the worth of this additional effort, for more than 80 pupils voluntarily attended this school over the three-month experimental period. The program is being expanded this fall,

with provisions made to include Primary, Junior, and the Junior High age groups. Curriculum materials will be those provided by the Co-operative Publication Association.

July saw Vacation Bible School time come to Wiesbaden. The ten-day session had a daily average attendance of 758. The closing night demonstration program was attended by an estimated 1,600 people. The correlated schedule for each department included worship, Bible study, character stories, music, handicraft, Visual Aids, and pupil activity projects.

Sunday evenings a Junior High Youth Group and a Senior High Youth Group meet in Hainerberg Chapel. As the Wiesbaden school has a dormitory for high-school-age children of Air Force personnel stationed in small detachments throughout Europe, special efforts have been initiated to encourage and help these young people while they are separated from their families and living in this community. Thus, many of this group join with young people of the Wiesbaden folk in the activities of the youth fellowships.

At least once each quarter, the general services of Protestant worship in Hainerberg Chapel are devoted to a religious-education program. Youth are encouraged to

**It's play time for Kindergarten children at the Hainerberg Chapel Vacation Bible School, 1957. The chapel is seen in the background.**

Closing Demonstration Program of the Vacation Bible School, 1957, Hainerberg Chapel, Wiesbaden, Germany

participate in the services, and the response on the part of parents and youth has been most gratifying.

One important part of the life at Hainerberg Chapel is our visitational preaching program whereby we invite guest chaplains from the other NATO nations, leading ministers of the German churches, and representatives from the World Council of Churches to preach to our people.

Another integral emphasis of the chapel plan is to educate the constituency in the necessity of sharing in the missionary endeavor of the church at large. Thus, chapel and Sunday-school offerings at least once a month and during the holiday seasons are given to a commendable project. The amount given is generally around $250 each month. During recent months assistance has gone to the American Bible Society, Church World Service, the World Council of Churches, the Salvation Army (German), HilFswerk (Youth Relief Work of the Evangelical Church), a German Home for the Aged for refugees from East Germany, a German Children's School for the Deaf, and a German Rest Camp for City Children under the auspices of the Evangelical Church.

What, then, are the results of this unified program?

1. The chapel attendance is at an all-time high.

2. More than 250 people have a direct responsibility in furthering the chapel program.

3. Chapel Sunday-school enrollment has had a steady and significant increase.

4. Families are constantly aware of their opportunities for Christian service.

5. The chapel has become their church "home away from home" for many families.

6. The vision of our people has been broadened through this united effort. There is a real sense of worshiping and learning in the undivided church of tomorrow.

---

*Theodore Roosevelt, 1858-1958*

## A Call to the American People

THIS IS A TIME less to indulge happy recollections of an earlier age than to summon the resources of the past to help men face the challenge of the present. . . . Mr. Roosevelt's achievements as political leader, statesman and Chief Executive were epoch-making. The personality which charmed his contemporaries with its gaiety, warmth and vigor, and dazzled them by the diversity of his interests and his instinct for action, was the very stuff of which legends are made. But richer in meaning to us and to all men struggling to achieve or to maintain free institutions is the man who demonstrated in his own life this basic truth of free government: that *surpassing public service requires no surpassing gifts of intellect, only ordinary abilities raised to extraordinary power by those personal qualities that constitute character, and by the fire in the heart to give and to serve.*

Closer to us than the President who cut an inter-oceanic canal or the mediator of a war between rival empires is . . . the summoner of men and women to live for something greater than themselves; the prophet thundering through the land the moral laws underlying a free society. . . . Hear this authentic American voice: *"The greatest victories are yet to be won, the greatest deeds yet to be done. . . . There are in store for our people, and for the causes we uphold, grander triumphs than have ever yet been scored."*

—THEODORE ROOSEVELT CENTENNIAL COMMISSION

Chaplains desiring to have a part in the observance are asked to write to the commission at its headquarters—
Theodore Roosevelt House, 28 East 20th Street, New York 3, N.Y.

# What About the "Unified Curriculum"?

IS THE Unified Curriculum meeting the needs of the military situation? How extensive is its use? What are the alternatives to using it? Is it flexible enough to admit of frequent improvement?

These and other questions are dealt with in a paper recently reviewed by the Armed Forces Chaplains Board. The paper was written by Mr. John Ribble, who is chairman of the Protestant Church-owned Publishers' Association Committee on Armed Services Curriculum and technical consultant to the Department of Defense, Armed Forces Chaplains Board.

Though prepared primarily to help interpret this program to civilians—directors of religious education, denominational-board field-staff people, and others who may on occasion be asked to give help to chaplains with their religious education programs—the paper holds interest for chaplains as well.

Mr. Ribble begins by quoting Chaplain Edwin L. Kirtley, who, in an article in THE CHAPLAIN, April 1957, said:

> The Protestant requirements for religious education in the Army should be based upon two primary considerations: first, the spiritual needs of all Army personnel, including military, dependents, and certain civilians who serve the Army; and second, the religious education programs and objectives of Protestant churches, individually and collectively. These requirements have increased greatly in the past ten years.

Commenting that the same considerations apply equally to the Air Force and the Navy, Mr. Ribble then delineates the military situation that is so familiar to all chaplains—some 100,000 Protestant children, young people, and adults attending military Sunday schools; the isolation of many military installations even in the ZI; the language problem overseas, which precludes religious education of service personnel in civilian churches; the size of military Sunday schools, which show an average attendance of about 150 but which reach an attendance of 1,000 or more at some installations.

Mr. Ribble notes that the Army now has nine civilian directors of religious education, six of whom are in Europe and three in the U.S.A. The Air Force has one civilian director of religious educa-

tion at the large Lackland Air Force Base in San Antonio.

Forthright answers to many questions are provided by Mr. Ribble's presentation. For example, chaplains might want to ask:

**Why do we need a unified curriculum for all the services?**

Mr. Ribble's answer appears in the following words:

"In order to provide the pupils with continuity of study content wherever they might be in a base Sunday school, the easiest thing for the Armed Forces Chaplains Board to have done would have been to recommend a particular curriculum for use everywhere. If one denomination's curriculum were chosen, however, this would not have suited chaplains coming from all other denominations. The next most practical thing would have been for the services to settle upon a single nondenominational curriculum. But had this been done, all the other nondenominational publishers, whose materials had not been selected for recommendation, would have been up in arms—as would the denominational boards and publishers.

"Therefore, a systematic interdenominational curriculum has been brought together, which is described fully in the annually published brochure *Unified Protestant Sunday School Curriculum for Armed Forces,* which is sent to each Army, Navy, and Air Force chaplain about 1 May by his Chief of Chaplains. . . .

"Obviously, the more widespread the use of the Unified Curriculum, the more likely the children and youth will benefit from logical progression of content as they are moved with their parents from one base to another.

"One reason this program is an interservice program is that sometimes, as in Tokyo, the Army is responsible for religious services to Air Force and Navy resident personnel. In other situations, the Navy or Air Force may be responsible."

**How widespread is the actual use of this material?**

Although chaplains are not *directed* to use the Unified Curriculum, only *encouraged* by their Chiefs to do so, "it is now estimated that more than 60 per cent of the children, youth, and adults in military Sunday schools are being taught through the use of the Unified Curriculum."

**But is this program really satisfactory?**

"The Chiefs of Chaplains do not consider the problem completely solved by the introduction of the Unified Curriculum. . . . If denominational leaders and church groups could absorb religious education for the military services, some believe this would be the solution. However, until some better program can be issued

that would offer a solution to the problem of religious education in the armed forces, both at home and overseas, it will be necessary to continue the present program and, with the help of chaplains and civilian church leaders, to improve it.

**How is the program sponsored?**

"This curriculum is the project of the Religious Education Committee of the Armed Forces Chaplains Board. . . . The committee has attached to itself four consultants: Miss Mildred Magnuson, for children's materials; Miss Merle Easton, for young people's materials; Mr. Fred McQueen, for adult materials; and Mr. John Ribble, who acts as co-ordinator."

**Is the program flexible enough to take account of chaplains' criticisms?**

"The program is not static. There is an annual review of the tentative selections of materials for the year ahead and the two years following, in an over-all three-year cycle. Different, better units are chosen when available. This has already improved the curriculum as originally devised for the first three-year cycle, which began in the fall of 1954. Through this review procedure the committee and consultants are able to take account of problem areas as they arise and are reported through the Offices of the Chiefs of Chaplains."

**How do the churches feel about this program?**

"By and large, denominational agencies have recognized the special needs of the service-conducted Sunday schools and have not urged their chaplains to use their own denominational materials. On the contrary, such agencies, in the interest of an orderly curriculum content as the pupil is moved from base to base, have supported the use of the Unified Curriculum."

**Is it expensive or inconvenient to order this material?**

"Chaplains pay exactly the same prices as are paid by the Sunday schools of the respective denominations from which the curriculum items are chosen. For the most part, all the Unified Curriculum units are in use concurrently in the same quarter in the denominations from which they are chosen.

"An office has been set up in Nashville, Tennessee, by the Protestant Church-owned Publishers' Association so that chaplains need to deal with only one address. Only chaplains may order the Unified Curriculum. No civilian churches of any kind are serviced."

**To use the Unified Curriculum, we need trained teachers. Can we get any help with leadership training?**

This question goes beyond the scope of Mr. Ribble's paper. But

Chaplain Wallace M. Hale, who is chairman of the Religious Education Committee of the Armed Forces Chaplains Board, offers the following information:

PILOT PROJECTS to determine the best method for assisting religious education leaders in local installations are now under way with the co-operation of the General Commission on Chaplains, the Division of Christian Education of the National Council of Churches, and various denominations outside those bodies.

All three services are planning such pilot projects for the spring of 1958. One project is definitely scheduled for Camp LeJeune. Qualified professional leaders will visit and evaluate the religious-education organization and procedures there. The next week will be devoted to motivational and instructional discussion to improve both the general organization and the effectiveness of teaching in individual classes.

These pilot projects will then be evaluated for further, long-range projects.

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## THE CHAPLAIN'S CALLING

TO PERSONALIZE your high calling in Christ Jesus and to emphasize your divine ambassadorship, the following paraphrasing is suggested for Paul's introduction to his letter to the Romans. Words changed or inserted are italicized.

"*I, Chaplain* ————, a servant of Jesus Christ, called to be *a chaplain,* set apart for the gospel of God which he promised beforehand through his prophets in the holy scriptures, the gospel concerning his Son, who was descended from David according to the flesh and designated Son of God in power according to the spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, through whom *I* have received grace and *the call to the chaplaincy* to bring about obedience to the faith for the sake of his name among *the military personnel,* including *their dependents whom I serve,* who are called to belong to Jesus Christ."

—GYNTHER STORAASLI, *Director, Military Chaplaincy Commission, Evangelical Lutheran Church*

Delegates to the North American Conference on Faith and Order chat informally outside Hall Memorial Auditorium on the Oberlin College campus. (Dr. Marion J. Creeger, executive secretary of the General Commission on Chaplains, may be seen walking with Mrs. Creeger toward the center of the group.)

# A Message to the Churches

*From the North American Faith and Order Conference on "The Nature of the Unity We Seek"*
*Sponsored by the U.S. Conference for the World Council of Churches, the National Council of Churches of Christ in the U.S.A., and the Canadian Council of Churches*

**OBERLIN COLLEGE**
**OBERLIN, OHIO**
**SEPT. 10, 1957**

WE HAVE been sent as representatives of our churches to the North American Conference on Faith and Order to study "The Nature of the Unity We Seek." The fact of our commissioning as delegates by our own communions has contributed immeasurably, we believe, to the productiveness of our labors. It has assured us that the search for ways of making manifest the unity of the people of God is acknowledged as belonging to the very life and mission of every part of the church. In the work of this conference we have been disciplined by the remembrance of the representative trust imposed in us, and we have been upheld by the prayers and hopes of many fellow Christians.

Meeting at Oberlin for this week-long conference have been 279 representatives of 39 Christian

bodies, together with 92 consultants and 36 accredited observers. We give thanks that the conference has been so inclusive in its membership that all of us have been encouraged by solidarities among Christians of the most varied inheritances.

At the same time we are saddened by the absence of members of other churches whom we recognize as fellow Christians, and we ask forgiveness for any failure of charity or understanding in us which may have kept them apart from our fellowship.

Gathered to consider the nature of the unity we seek, we give thanks for the unity we have found. This unity not only exists but is entirely the gift of God's grace and love. We are claimed for this unity as we confess with one voice, "While we were yet sinners, Christ died for us"; as we acknowledge Jesus Christ as Lord; and as we accept his commission to declare to all men the good news of his victory. This is the gospel which has ultimate power to shatter the human heart with wonder and shake the world with hope.

As we have known a common joy in the unity we now possess, we have also felt a common sorrow over the continuing fact of our separations one from another. We acknowledge the one Lord; we also own the peril of calling him "Lord, Lord" and failing to do the things he has commanded. We cannot forget that his prayer for the unity of his followers remains unfulfilled. Although some of our divisions arise out of loyalty to truth that we now see, we must acknowledge that Christ calls us to a fuller comprehension of truth and more obedient service. To proclaim that Christ is the one Lord is to give him pre-eminence over all else—over our most cherished traditions. This we have not done.

Yet God gives us hope. We do not see clearly the path that God has set before us, but we are sure that he is leading us and that at Oberlin he has given us new light.

In this light we see that the church is God's church and that the unity is his unity. This unity, we believe, is to be:

a unity in Christ who died for us, is risen, regnant, and will come again to gather together all things in his judgment and grace;

a unity in adoration of God—one offering of wonder, love, and praise—

a unity of declared faith, sounding the vast Amen of the whole church's believing life through all the centuries;

a unity of bearing one another's burdens and sharing one another's joys;

a unity in which every ministry is a ministry of and for all the members, bound together in a worshiping and sacramental community;

a unity in mission to the world, originating with, sustained by, and offered to the one Christ, and conducted with such transparency of love and faithfulness that the world will believe on him;

a unity possessing rich variety in worship, life, and organization.

Our message to the churches is an expression of desire and hope that something of what we have thought, experienced, and wrought during these days together may be shared widely with our fellow Christians:

1. We commend a study of the reports of this conference. We invite all churches, aided by these reports and findings, to engage with us in bringing their present life under the judgment of the Lord of the whole church as we struggle to understand the unity we seek.

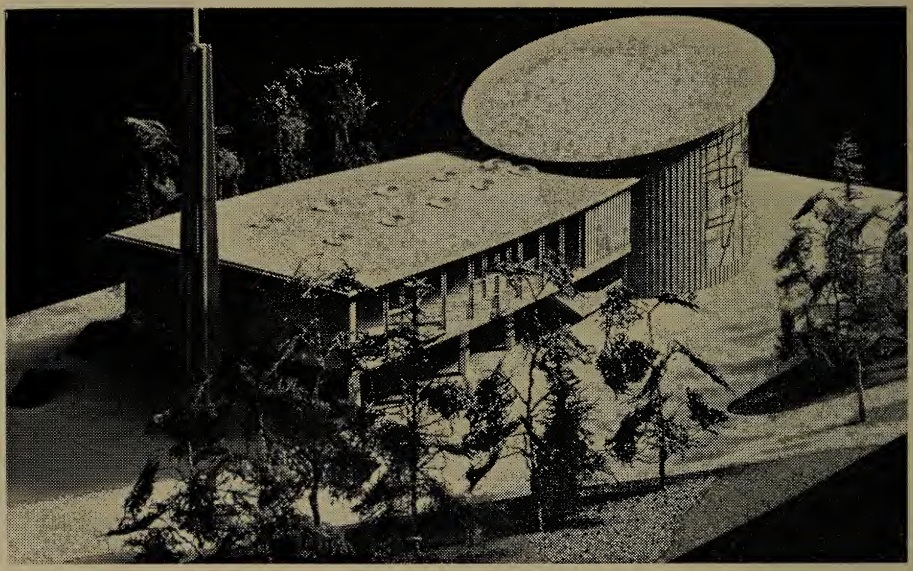
2. We call upon every local church and congregation to examine the way in which it makes visible the nature of the church of Christ. It is not only in our separations as churches and denominations but in our social stratification, our racial segregation, our introversion and self-content despite God's summons to our mission to the world, that we deny and refuse the unity he would offer us.

3. We look for continuing advance in the practical unity of united action by churches and congregations, and, with the Lund Conference and the Evanston Assembly, we repeat to the churches the question "whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately."

4. We ask all Christians to pray unceasingly that the oneness of God's people may be made manifest among men.

As we invite our brethren to engage in this task of study and self-examination we also covet for them the renewal of joy, expectancy, and hope that has been ours in this conference. We have known more surely that in Christ "are all the treasures of wisdom and knowledge hidden"—not alone for the life of the churches in their quest for unity, but for all the people of God in their pilgrimage.

**The next issue of The Chaplain will bring you highlights of the Oberlin conference, with special attention to the bearing of chaplaincy affairs on the conference theme.**



A model of the Protestant Pavilion planned for the Brussels World's Fair

# A Protestant Witness

## AT BRUSSELS

*Thirty million people are expected to visit the 1958 Brussels World's Fair. . . . Its aim is "to create an atmosphere and spirit of world fellowship." . . . Its theme is "The Nature and Destiny of Man."*

*For their modest but beautiful pavilion, Protestant Christians have taken this theme: "The New Humanity, as Seen in the Light of Jesus Christ."*

NEXT SPRING, for the first time since World War II, the nations of the world will put their best feet forward in a mammoth world's fair. The place is Brussels, Belgium; and the fair, officially named the "Brussels Universal and International Exhibition," will be in session from April 17 to October 19, 1958.

The point of this big international hoop-de-la, the first since the New York World's Fair in

1939, will be to emphasize "the nature and destiny of man."

"We aim to bring together people of every nation and every race, of widely different cultures and civilizations, and to make them conscious of their common humanity," says Baron Moens de Fernig, Commissioner General of the Belgian Government for the Exhibition.

According to forecasts, attendance will probably exceed 30 million. That's over 100,000 a day. A 500-acre site with fountains, landscaping, and flower gardens is being planned to accommodate this vast influx of the world's people.

A great Palace of International Co-operation will house such organizations as the United Nations, UNESCO, FAO, the Red Cross, and many others.

The United States will have a multimillion dollar pavilion of plastic and gold-colored steel on a six-and-one-half acre site between the massive exhibits of the Vatican City and the Soviet Union.

The Roman Catholic Church, through the Vatican City, has been working on plans for its vast pavilion, *Civitas Dei* ("City of God"), since 1954. It will include a chapel seating 2,000 where masses will be held all day long. There will be an auditorium seating 1,500 plus a restaurant for the convenience of fasters.

Planned as it is—in tune with the needs of a new age—the World's Fair obviously could not be complete without a Protestant exhibit. And the Protestants will be there, not through the sponsorship of a world organization or any other major church group, but through the faith, love, and work of Belgium's tiny Protestant minority (75,000 in a total population of 8,500,000).

THIS FORESIGHTED group, through the Federation of Protestant Churches of Belgium, and under the leadership of Netherlands Reformed Pastor Pieter Fagel, secured on faith 1,000 square meters in the very center of the grounds, near the 462-foot-high "Atomium" symbol of the 1958 Brussels World Exhibition. And the Belgian Protestants are going ahead with their dream with little or no aid from the rest of the world's Protestants.

The Protestant Pavilion will not be large, but it will be beautiful; its theme will be "The New Humanity, as seen in the light of Jesus Christ." It has been designed by M. Calame-Rosset, a Swiss architect who has lived most of his life in Belgium.

The Protestant center will be mainly of brass and aluminum, in prefabricated form. It will have a circular chapel, which will be a quiet spot for meditation. Here three short services will be held daily in different languages. An exhibition hall will feature va-

rious aspects of the life and work of the church in literature, interchurch aid, religious art, liturgy, evangelism, and social work.

After the Brussels Exhibition closes in the fall of 1958, the Protestant Pavilion will be moved to a desirable spot to serve a Belgian community or to become an ecumenical center for the Belgian Church. Costs of the project will be somewhere in the neighborhood of $120,000.

"The small Belgian churches are making an enormous effort to provide $20,000. They hope and pray that the more privileged churches in the world will supply the remaining $100,000," Pastor Fagel said.

Churches and individuals in Germany, Switzerland, and The Netherlands have more than matched the Belgian churches' pledge. The United Bible Societies have given support and some money to the project. The World Council of Churches is giving moral support but has no funds for the center. And, as far as is known, no American church or church organization has yet contributed to this cause.

There are encouraging signs, however, that the great effort being made on behalf of all Protestantism by the Belgians will be recognized with more than words of praise. A group of American church people connected with the Washington (D.C.) Council of Churches has just organized an international committee for the Brussels Exhibition. And church leaders from many parts of the world, intrigued by the possibilities of this Protestant Pavilion after hearing about it at the World Council Central Committee meeting in New Haven, will ask their churches to join in the project when they return to their homes.

*This article was sent to* THE CHAPLAIN *by* Presbyterian Life, *which first published it under the title "A Small Church Serves All of Protestantism" in the issue for Sept. 7, 1957.*

**Chaplains,** what do you think of this as a missionary project? Would you agree with the Washington committee that it is "a magnificent opportunity for a Christian witness to a world audience"? Would you think it a commendable project to offer to your military congregations for designated gifts?

If so, you are asked to send any contributions either to the Friends of the World Council of Churches, 156 Fifth Ave., New York 10, N.Y., or else direct to Pastor Pieter Fagel, Committee for Protestant Participation in Brussels Exhibition, Avenue Delleur 23, Brussels-Boitsfort, Belgium. If you send a check to the former address, you can designate it specifically for the Protestant Pavilion at Brussels.

# The Chaplaincy Program in Holland

By AART C. J. VAN DER POEL

*Senior Chaplain of the Royal Netherlands Air Force*

WHEN Dr. Marion J. Creeger paid his very welcome visit to the meeting of the Dutch Air Force chaplains last May, he invited me to write this article for THE CHAPLAIN. I feel privileged and honored to do so. When such an invitation comes from abroad, then we see that the chaplaincy not only has significance for the national churches but also provides a link across frontiers for people with different backgrounds who confess their faith in the common Lord of the world and each human being.

Perhaps many things I am going to relate will be just an old story to the American reader. Yet there are certain differences in our chaplaincy programs. These are partly to be explained by the difference in size of our countries, by different relations between church and state, and by contrasts in American and European ways of life. Anyway, it is always good to compare notes in order to learn from each other.

## Position and Status of the Netherlands Chaplain

Recently the churches in The Netherlands have embarked on a strong missionary campaign among the young people of our country. At the beginning of this campaign a kind of preamble was published which contains the following statement:

> The gospel shows us the way to be human beings together. But the church can take this way only if her gospel word regains authority among the young people of our time and if she shows her solidarity with the world. That includes leaving her deeply rooted isolation and inspiring her members to go out into the living communities of the world.

When this campaign started, the chaplains, to their own sur-

prise, discovered that they were the best qualified and equipped among their fellow ministers to meet the challenge put to them!

An important factor, for instance, is that the chaplain wears the same clothes as the members of his flock—the military uniform. From the beginning of his service career his position has been clearly defined. He wears the badges of his (assimilated) rank: captain for those under 36 years of age, major for those over 36, lieutenant colonel for special staff functions, full colonel for the chaplain-in-chief. He belongs to military life; he shows his solidarity with the military world.

Uniform, (assimilated) rank, military badges, do not, however, make the chaplain into an officer or even a military man. He retains civilian status; he does not come under military discipline; he does not take the oath of allegiance. No military commander is entitled to give him orders. He is under the orders of no one except the chaplain-in-chief and the senior chaplain.

The chaplain in uniform has been a topic for discussion in the Dutch churches from the very beginning. This discussion was revived not so long ago when it became known that the chaplains of the new German Federal Forces will carry out their task in civilian clothes. There may be a valid reason for this, as the chaplain in the Nazi *Wehrmacht* was not supposed to be concerned about anything but the pious soul and the hereafter. But this reason does not count in the traditionally free democratic countries of Western Europe.

When the chaplaincy was first established in the Dutch Forces, the chaplain was dressed in a frock coat; and he looked like a scarecrow. The result was that not crows but servicemen became scared! The military uniform for the chaplain in the Dutch Forces has been chosen, as official regulations state, "in order to give him the protection of the Geneva convention and to facilitate his presence with the troops, but in no way to give him a military status."

In practice, the officers' badges create no gulf between chaplain and men. On the contrary, they are a big help to the chaplain in carrying out his task. He retains full freedom to proclaim his message. In fact, he is even freer than his colleagues in civilian life, who very often are expected to ride the hobbyhorses of the congregations who have called them.

Before being posted to his unit, the newly arrived chaplain attends a six-week course at the chaplains' school in Eindhoven, where he is initiated into the secrets of military life and its particular structures and problems. Thus prepared, he goes to his unit, camp, or air base.

Here he has many opportuni-

ties to get in touch with his men. He has free access to the barracks, the workshops, and the hangars. By day and by night he is allowed to take part in military exercises. There is room for him in jeep, tank, or aircraft. In short: He belongs to his men; he is with them; he is received into their community in a way not possible anywhere else. Belonging to his flock in such a way prevents him from striking an attitude. A chaplain who tries to seem more than he really is, is seen through within a few days. But whoever is really himself finds openings for the gospel he never dared to dream of.

### The Chaplain and the Conscript

Universal military training and the service time of 18 months have made servicemen the most readily approachable large group of young Netherlanders. Within the military structure the whole male youth of the Netherlands, except those not medically fit, are received for a considerable time. And this is *the* chance for the church to meet those young people.

*The* chance, I say, not only because the chaplain is always there and with them, but also because he gets ample opportunity to bring his message in duty time. The weekly chaplain's hour is found on every training or operational schedule. That does not mean that the serviceman is compelled to attend. He is supposed to go, but whoever has objections gets exemptions on written application. In practice, however,

Protestant Chapel, Gilze-R'jen Air Base

"Beukbergen," a Protestant conference center for servicemen

such an application is a rare phenomenon.

The chaplain's hours give occasion to develop a systematic program of religious education. Two different approaches are being used. This is necessary because of the motley variety of people who attend the chaplain's meetings—variety ranging from religiously indifferent people and atheists to the staunchest fundamentalists. The only group not represented are the Roman Catholics, who have their entirely separate chaplaincy organization.

The first approach is direct confrontation with the message of the Bible and the Christian ethic. Twice a month each chaplain lectures on a certain portion of Scripture. These portions are chosen systematically in such a way that in a period of 16 months (the time the men have to remain in the service after their primary training) a basic knowledge is gained of the contents of the Old and New Testaments. As all chaplains deal with the same part of the Bible—published moreover in *Reveille,* the Dutch equivalent of THE LINK—a continuity is obtained which cannot be broken by the many postings and other changes inherent in military life. In this manner an attempt is made to do away with the alarming lack of knowledge of the contents of the Bible among

young people, and to confront them directly with the good news. Topics for the other chaplain's hours are found in the vital problems of life and the world—for instance, sex and marriage, war and peace.

The second approach starts with the situation of the serviceman himself—his questions, the way he spends his leisure time, his interests and hobbies, his prejudices and misapprehensions. Moving from here toward the gospel is a matter of continuous experimenting, trying and observing what is being done in other sectors of church life.

An important experiment now in progress makes extensive use of movies. They are not necessarily religious pictures, but normal films shown on cinema screens. The chaplain presents a picture—for instance, *Come Back, Little Sheba*. After the performance he asks questions for the purpose of rousing the men's interest in moral and religious issues. Effective questions on the above-mentioned movie are: "Is this the kind of picture you would like to take your girl friend to?" "Why have these people on the screen made such a mess of their lives?" This program can be carried out thanks to the generous co-operation of many commanding officers, who once a month put three precious successive duty hours at the chaplain's disposal for these movie discussions.

But the chaplain is not only an instructor in religious and moral matters. Not the least of his work consists of counseling and pastoral care of the men in uniform. He gets in touch with the families, the home, and local churches. He consults commanding officers. In short, he does all in his power to prevent the "human essence" of the young man from getting lost in the authoritative and in many ways totalitarian structure of military life.

## The Chaplain and the Career Serviceman

The chaplain is concerned not only with the large group of conscripts. He has a definite task among the career servicemen. Especially in the Royal Netherlands Air Force, with its number of specialized flying and technical functions, the majority consists of career servicemen who live in the neighborhood of the air bases with their families, in surroundings where often the normal facilities of church and school are lacking. In particular, problems occur in the mainly Roman Catholic southern parts of The Netherlands. Near the air bases whole villages come into being where hundreds of families cannot find their own kind of church or school in the existing communities.

Then a kind of paraparochial church comes into existence. The

The Beukbergen Chapel

Air Force chaplain becomes the village pastor of such an ecumenical air-base church. All this still is in a state of transition; often difficulties arise when the civilian churches in the neighborhood do not fully appreciate the needs of the new military communities. Nevertheless a new church life originates: several air-base chapels are crowded on Sundays; day schools and Sunday schools come into existence; communion and baptism services are held in the military camp—everything thanks to the understanding of many church authorities who are really discerning the signs of the times.

The work schedule on an air base is, from the chaplain's point of view, not ideal. There are irregular duty hours, night flying, many permanent services. Therefore a chaplain has to show more initiative here than in an infantry camp with a normal training schedule.

To facilitate the work of the air-base chaplain, he is given a so-called "religious center"—a building in which are located a modern chapel, rooms for courses and games, and the chaplain's office. This center is the chap-

lain's workshop. Here courses are given, musical and cultural evenings held; and on Sundays the church services and Sunday schools are conducted.

In this manner it is possible for people who would not have an opportunity to get in touch with the church—who originally, in the majority, were not regular churchgoers either—to be incorporated into a full religious community life. It is a possibility with surprising results, perhaps because this paraparochial ecumenical community is situated within the Air Force community, which links people more closely together than the village or parish of our time.

Religious Center, Twenthe Air Base

## Christian Leadership Courses

There are more opportunities for the chaplains to serve their men than the ones given in the units themselves. One of the most important opportunities is given in the Protestant conference center "Beukbergen."

The beautiful four-acre wooded estate of Beukbergen, located near Utrecht, is a Protestant conference center for servicemen. Its gracious country house can accommodate 72 persons at a time. Last year it served 6,000 people. With larger facilities, there is a potential of 24,000. All branches of the military come here: enlisted men, fighter pilots, generals. There are also several international conferences, so that NATO forces are included. Many officers, airmen, and chaplains of the United States Air Force have attended Beukbergen courses already. Here, as in many other contacts with the USAF, the active support of international religious activities by Chaplain (Maj. Gen.) Charles I. Carpenter has become very clear!

The origin of these Christian leadership conferences lies in the east of the Netherlands, on Twenthe Air Base. As businessmen heard of this project, they became increasingly interested in maintaining and improving the moral standards of servicemen. They gave enough money to buy Beukbergen and build the lovely mod-

Discussion Group at the Christian Leadership Center "Kroeskamp" at Heerde

ern chapel there. Later, when the government saw how successful it was, the center was given a partial subsidy.

The Army and the Air Force have approved the holding of conferences during working hours. Thus the men need not give up their normal leave in order to attend retreats. The Navy not having agreed to this as yet, the sailors' conferences are held during their week-end leave periods.

Whatever group is at Beukbergen has as its conference leader its own chaplain. This provides the chaplain an excellent opportunity for increased personal contact with his men. Lectures by outstanding professors, doctors, industrial managers, and other chaplains are discussed later in small groups. In addition, there are opportunities for recreation and personal conversation with the chaplains, and for morning and evening chapel services. About 30 per cent (occasionally even 60 per cent) of these who come to Beukbergen have no religious affiliation. They come perhaps for a change, or from curiosity; but many find themselves starting on a new path.

Two chaplains are resident at Beukbergen. They emphasize the special effort being made to reach those in training as commissioned and noncommissioned officers. Such key personnel can set the tone of a whole group.

Another estate, at Heerde, has been bought recently. This smaller center will be able to accommodate 3,000 a year.

### Religious Literature

Another aid to the chaplain in his work is religious literature. As the newspapers, magazines, and books produced by the churches are generally little suit-

able for the chaplain's purpose, the chaplains of the Netherlands forces produce their own literature. It is either distributed freely or sold for a nominal price. Recent publications include two volumes by Chaplain-in-Chief De Kluis on servicemen in the New Testament, one of which is being translated into English; a book of the Air Force chaplain's work and the problems of war and peace by Chaplain Van der Poel; and a booklet on misunderstandings of the Christian religions, entitled *They Say,* by Chaplain Diekerhof, director of the Dutch chaplains' school at Eindhoven.

The main publication is the fortnightly *Reveille,* roughly comparable to THE LINK, in which articles of topical interest alternate with new methods of bringing the good news to men and women in uniform. Especially at Christmas- and Eastertime, new methods of evangelism are tried out in *Reveille.* These experiments have attracted attention in broad circles. So each fortnight 30,000 copies of this publication find their way among the troops. Free distribution is guaranteed by contributions of the churches and the subsidy of the Ministry of War.

## Difficulties

It certainly would not be right to end with the impression that the work of the chaplain in The Netherlands Forces is a smooth business crowned with much success and blessing. We meet many difficulties on our way.

Obstacles are to be found in the polyvalence of modern society, the materialist attitude of modern man, the big gap between the older and younger generations.

Also, in the churches themselves negative factors are at work. Lack of real ecumenical spirit, churchism, and some pacifist and neutralist tendencies should be mentioned here. And there is a romantic attitude which does not appreciate the changes of our modern world, which does not want to recognize the disintegration of the village or parochial community and consequently take the chances given in new communities like that of the Forces.

We have, further, not found a way yet to keep in touch with those men who have left the service and who do not seem to be able to find their places in the civilian churches although they realize the value of the religion they came to know during their time in the forces.

Last but not least, we find a permanent shortage of chaplains. Because of this the churches miss so many God-given chances!

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The fine article "The Preaching of Phillips Brooks" in the August CHAPLAIN was reprinted by permission from *Preacher's Magazine.* To its editor we offer sincere apology for inadvertently omitting the credit line.

BOOKS • • • look for publishers' addresses at the end of the book section

# REVIEWS

***Existentialism and Religious Belief***

by David E. Roberts. Oxford 1957. 344 pp. $5.00.

Existentialism, the subject of this book, has become for many like "Mesopotamia" to the old lady of legend: she had no idea what it meant, but she loved to hear the sound of it. The air is thick just now with talk about "existentialism." The chaplain who must ask, "Who is this Kierkegaard?" is likely to meet the same incredulous looks as met World War II soldiers returning from four years in the South Pacific when they asked, "Who is this Frank Sinatra?" Beyond Kierkegaard, recognized after a century of neglect, contemporary philosophers like Martin Heidegger, Karl Jaspers, and Gabriel Marcel have become names to swear by, or at, depending on the viewpoint. The influence of the philosophy of existentialism is evident in theologians like Karl Barth, Rudolph Bultmann, and Paul Tillich.

Here is a way of philosophizing perhaps as old as Job but now finding contemporary relevance after a generation of crisis and catastrophe, especially in war-ravaged Europe. It protests against neat, logical, packaged philosophy; against objectivity and detachment from passionate concern in knowing; against facile optimism which evades risk, death, and destruction as primary data of life. In this way subjectivity, inwardness, freedom, and man's inner contradictions become central rather than peripheral themes for philosophy. Situations of anxiety and guilt, boredom and nausea, inexorable death, all "encounters with nothingness" become doorways to truth when faced with persistent honesty. The authentic man and true philosopher, according to existentialism, is Unamuno's "man of flesh and bone" reflecting on his own secret dread and longing, not the detached observer seeking a universal system of categories in which to fit Prometheus as well as protozoa.

Some of these themes have an obvious kinship with those of the Bible. Christians have good reason to look closely at existentialism, not as a warning against atheism or as a bulwark for the faith, but as deeply serious questioning of the meaning of life in a world torn loose from traditional moorings and disenchanted with classical philosophy.

David Roberts takes just such a close look in his posthumous book, *Existentialism and Religious Belief*, a critical appraisal of six influential thinkers in the movement, with special attention to religious implications of each man's thought. If you have heard of the existentialists but have found neither time nor language facility to explore firsthand, Roberts may be precisely the Vergil you need to guide you faithfully through the strange territory. For one whose image of existentialism is that of left-bank Bohemian decadence, he shows it to be serious philosophy. For one who assumes there is some single existen-

tial party line, Roberts displays the six thinkers in their variety as well as common interests. He does so with extraordinary empathy and resolute refusal to set up straw men. This is particularly commendable in the case of the avowed atheism of Sartre and the antitheological bias of Heidegger and Jaspers, since Roberts is himself a committed Protestant theologian.

Existentialism began, Roberts asserts, as a frankly Christian mode of thinking. He illustrates this with a brilliant first essay on Pascal, too often neglected as an important precursor of modern existentialism. Two essays on Kierkegaard are perceptive in freeing the Dane from caricatures as an irrationalist. "His main thesis is not that faith conflicts with reason as such, but rather with reason which has forgotten its own proper limits." Then follow chapters on Heidegger, Sartre, Jaspers, and the only self-confessed Christian in the contemporary group, Marcel. The main chapters are framed by a short introduction and conclusion reworked by the editor, Roger Hazelton, from other writings of Roberts on the same subject.

I found this a deeply exciting book. Roberts' training in depth psychology enables him to paraphrase Kierkegaard's cryptic utterances on guilt and anxiety with startling relevance, as he does with Pascal's epigrams on the greatness and misery of man. Equally luminous for me are his interpretations of Sartre on man's irreducible freedom, Heidegger on Everyman's escape from selfhood into "domesticated anonymity," Jaspers on all events as potential ciphers which can point to God, and Marcel's overtures in the direction of a metaphysics of interpersonal relations. Trenchant criticism is here, too, but only after sympathetic exposition.

One could wish that Roberts had lived to complete this splendid study with an exploration of existentialism's influence in contemporary theology. Whoever does this further job will surely stand in Roberts' debt for his last and most enduring book, written by one who fulfilled his own definition of the true apologist: "one whose faith carries him to the point of self-identification with those to whom, after all, God is not a premise but a question or a target." And this is the principle of the Incarnation.

—L. Alexander Harper, *Minister, Congregational Church, Trumbull, Conn.*

***The Interpreter's Bible,*** Vol. XII, ed. George A. Buttrick. Abingdon 1957. 817 pp. $8.75.

This final volume of the monumental *Interpreter's Bible* is needed because it deals with New Testament material which this reviewer dares to assume is seldom read and, when read, but faintly understood—namely, I and II Peter; I, II, and III John; James, Jude, and Revelation.

Of the last, Kirsopp Lake once said facetiously, "Revelation ought to be put on the films." But to the serious student of our Christian tradition there is more to this strange book than the colorful backdrop of the "sea of glass mingled with fire," the four famous horses, and the woman arrayed in purple and scarlet—to say nothing of the cryptic "666."

There is, for example, the stately passage in Rev. 21:1-6 which gave Van Eyck inspiration for his masterpiece.

Revelation gives, as Martin Rist here says, "the finest example of apocalypse in existence." His introduction makes clear what the basic pattern of apocalypse is; its relation to prophecy; and the canonical status of various apocalyptical books. The exegesis by Rist and the exposition by Lynn Harold Hough will clear up many a problem about this curious book which has played so large a part in our Christian tradition.

We greatly need, also, to study the shorter epistles. It is true that they contain nothing comparable to I Cor. 13, Rom. 8, the Sermon on the Mount, the great discourses of the Gospel of John. But their relevancy makes them important. They deal with the character of the Christian life as it developed in the church of the late first century, a pastoral church with the problems that we face today—namely, conflict within the church as well as attacks from without.

To neglect these books is a serious error. How many of us know the background for such passages as "God is love"; "Honor all men. Love the brotherhood"; "Cast all your anxieties on him, for he cares about you"; "Like living stones be yourselves built into a spiritual house"? These famous words are little grasped until we realize the fiery furnace in which they were fused; and we do not realize this until we read, with the help of critical notes, the short epistles.

Questions of date, authorship, place of writing, etc., are faced head on without dogmatism by writers including Gordon Poteat, Archibald Hunter, Amos Wilder, John Knox, and others—seasoned scholars who have outgrown arbitrary decisions and who present literary problems in such a way as to stimulate further research.

Such research is invited by the valuable bibliographies included for each book studied.

This final volume follows the pattern of earlier volumes, giving for each section the KJV and the RSV with exegesis and exposition. But mention must be made of new features:

*First,* a detailed index is provided for material contained in the entire series of 12 volumes.

*Second,* an illuminating article is included on the Dead Sea Scrolls. Written by Frank M. Cross, Jr. (associate professor of Old Testament at Harvard Divinity School and permanent member of the International Staff for Editing the Scrolls from the Judean Desert), this article is a good antidote to loose and all-too-hasty writing on this subject.

*Third,* an addition for which many a layman will be devoutly grateful is the article on the history of biblical texts by John C. Trever. The article is accompanied by colored plates which allow the student to visualize the precious fragments of texts and to see the extreme difficulty of reading and translating them.

*Fourth*—for this "cup runneth over"—there is an article by Kenneth L. Clark on the transmission of the New Testament.

And *fifth,* there are two sections on literary chronology—one by John Knox on the New Testament, and one by Samuel Terrien on the Old Testament, Apocrypha, and Pseudepigrapha.

—Seal Thompson, *Emeritus Professor of Biblical History and Literature, Wellesley College, Wellesley, Mass.*

*The Church in Soviet Russia* by MATTHEW SPINKA. Oxford 1956. 179 pp. $3.25.

*Communist Christian Encounter in East Europe* by ROBERT TOBIAS. Butler University School of Religion Press 1956. 567 pp. $8.00.

The first of these two volumes on the church in eastern Europe develops—one might say *establishes*—the thesis that the Soviet state, in the early years of the Bolshevik revolution wholly antipathetic toward the church in Russia, now utilizes the church as a valuable tool for its own purposes and policies. The constitutional separation of church and state in Russia, then, is a delusion, says Professor Spinka, who has spent much of his professional life studying this subject. Church and state are now joined in a "strange alliance" which has grown out of similar aims of leaders of both. The patriarch desires the leadership of all Orthodox communions and is assisted in that quest by the government, which encourages intercourse between Russian church heads and those of "satellite" countries as a means of extending and strengthening Soviet influence over those countries. "Church and state can work hand in glove to gain these objectives" (p. 121).

The earlier chapters trace the struggle of the patriarchs Tikhon and Sergei to secure, first, survival, and then an independent church in the face of early Communist determination to destroy it. In 1927, a year after 117 bishops were exiled and the whereabouts of 40 others was unknown, and after he had spent a term in prison, Sergei made peace with the government. The declaration which he signed stated that the Soviet government was guiltless of any wrongdoing in relation to the church and placed the blame for all ills on church leaders themselves. His further declarations that there was not, and never had been, any religious persecution in the U.S.S.R. plus other services to the state, won privileges. In 1937, e.g., the national census included a religious question and found 57 per cent of the adult population affirming Orthodox belief. The service of the church to the state in World War II won further privileges for the former, so that many observers have expressed considerable satisfaction over the church situation there. The fact is, avers Spinka, that the present state of the church in Russia is "in many particulars, worse than ever before." For the church "has ceased to be a Church, and become an adjunct of the state. This is the tragedy of the Russian Church and its leadership" (p. 86).

This reviewer feels that that judgment is rather severe. There *is* still a church in Russia in spite of its leaders' (Alexei, Nicolai, *et al.*) betrayal of the cause and their nauseating sycophantic glorifications of the "great, God-given leader of the Russian people" (Stalin, now Khrushchev).

DR. TOBIAS' volume represents a vast amount of labor in (1) assembling the data found in the second half, constituting a "Chronicle of Events" in the history of Communism from 1917 to December 1950, and (2) writing an interpretation of the encounter which any student of the subject should read. Serving on the staff of the World Council of Churches in Geneva, the author traveled

extensively in eastern Europe conferring with church and government officials about church needs and possible assistance to meet them. He is one of the few persons in a position to write such a volume and has performed this service admirably.

Communist purposes are analyzed carefully, and the Communist religion is briefly described. The inner struggle of the church, its resistance, the necessity of finding a way of life *en situe,* the renewal and reform of the church in certain areas, are treated.

The first half of the volume is concluded by a provocative discussion of the relation of the church to society. The church should always remember its independence from (but relation to) its secular environment. In their (1) union with their Lord, (2) their common fellowship of the Spirit, and (3) the possibility of identity with responsibility and forgiveness for the world round about them, believers have all they need.

The author well remarks that position, prestige, and wealth may be unseen but dangerous encumbrances. If, in any environment, at the deeper level believers' purposes are determined by God, at the everyday level their acts are circumscribed by their social and political environment. "The Church, therefore, simply and quickly, must claim every real opportunity for preaching, teaching and witnessing within its existential situation. At this level of overt witness, flexibility, adaptation and opportunity are the Christian's watchwords" (p. 197).

The tragedy of America is that, indulging herself in her favored position and abundance, she lacks a sense of "spiritual involvement in world tragedy" and invites eventual cataclysm on [herself] and finds herself with no faculty to apprehend its meaning and potential" (pp. 207f.). The section closes with a suggestive discussion of "Signs of Grace and Renewal."

Let us not forget, however, that the church in eastern Europe has lost to Communism 22,000 schools and 80,000 clergymen plus half that number of monks and nuns besides inestimable numbers of lay leaders by deportation, imprisonment, deposition, or death.

The one large question this reviewer would ask concerning this second volume is the reason for the tardiness in its publication. The "Chronicle" ends with 1950, and, with the exception of a few later Hungarian references, it has nothing to say about developments since then. Either the book should have appeared earlier, or it should have been brought up to date. Five years is a long time in this fast-moving world.

—M. Eugene Osterhaven, *Professor of Systematic Theology, Western Theological Seminary, Holland, Mich.*

# NOTES

## by Elizabeth P. Lam

***The Coming World Civilization*** by William Ernest Hocking. Harper 1956. 210 pp. $3.75.

Just as Augustine's *Civitas Dei* postulated a world view that bridged the ancient world, both pagan and Christian, and the Western civilization that was yet to emerge, so Professor Hocking has attempted to lay the philosophical and religious found-

ations for the world community that lies just over our horizon. He brings to this momentous task the ripe wisdom of a lifetime of philosophical reflection and writing, shrewd insight into contemporary issues, and wide experience as a churchman and a traveler. He writes:

> The era of "the civilizations" being past, what we now enter is either the era of civilization or the era of universal desolation. I shall write as though only the former alternative were before us; but I shall be writing of the conditions under which alone that alternative can be realized.

The author's postulate of the future is dependent, of course, on his analysis of the present interaction between the East and the West and of the elements in each which bode good or ill. Modern Western society has lost its nerve and vitality, he maintains, because it has looked to the modern state, which dominates Western culture, for inner motivation and dynamic. Modern man must turn instead to religion, and more particularly to Christianity, as the one element that can bind the East and the West together and give to modern man the vitality essential for the continuance of our civilization.

Looked at from the concerns of a churchman, Hocking has given a magnificent philosophical justification for the Christian missionary enterprise. He offers fresh and persuasive reasons for the world-wide mission of the church. He does so in terms that have meaning for the Eastern intellectual of a non-Christian background as well as for the Western church member for whom traditional evangelism has lost its rationale.

The language and style are Hocking at his best—vivid with analogy and almost poetic in beauty. Hocking says that this, his 20th, book is "the conspectus of my life thinking." It is much more than a philosophical synopsis. It is a courageous forecast of a possible future and the means for achieving it.

***The Kingdom Beyond Caste*** by Liston Pope. Friendship 1957. 170 pp. Cloth, $3.00; paper, $1.25.

***Christianity and Race*** by Philip Mason. St. Martin's 1957. 174 pp. $2.50.

Read in conjunction with each other, these two books testify to the world-wide revolution in race relations now taking place, to the involvement of the churches, to the spurious arguments—"Christian" and otherwise—being used to bolster the ways of segregation or *apartheid,* and to the inescapable demands for justice in race relations stemming from Christian roots.

Liston Pope, dean of the Yale University Divinity School and professor of social ethics, writes primarily of conditions in the South. His book will be particularly helpful to persons seeking some constructive method for the solution of the problems of integration. A Southerner himself, he thoroughly understands the social and psychological forces at work in this area.

"Education alone," he maintains "has very little effect on the barriers [of race]." He advocates experience in an interracial group as the most effective means of overcoming racial prejudice, coupled with the vigorous enforcement of a firm, decisive public

policy. His summary of the changes that have taken place in the status and fortunes of American Negroes in the past 20 years shows that this is a workable strategy.

Interracial relations within the churches, he maintains, have lagged behind other changes and constitute a real challenge to Christian people.

Mr. Mason writes of the complex and varied factors that make race relations in South Africa so critical. He explains the historical factors that account for the government policy of "separateness" and illuminates but does not condone the endorsement of this official position by the Dutch Reformed Church.

Less well known to Americans is his description of the very different developments taking place in Rhodesia and other African colonies.

Mr. Mason is not a theologian by training, and as a consequence his philosophical or theological arguments are at times a bit tedious. His practical experience in government service in India, however, and his obvious firsthand acquaintance with African affairs give authority to what he has written about practical issues.

*The Nature and Mission of the Church* by Donald G. Miller. John Knox 1957. 134 pp. Paper, $1.25.

*The Gospel Jesus Preached* by S. MacLean Gilmour. Westminster 1957. 238 pp. $3.75.

*Sin and Salvation* by Leslie Newbigin. Westminster 1957. 128 pp. $2.00.

Any one of these three books would be an excellent handbook for young people's groups or for adult church-school classes. Each was written with laymen in mind.

The paper-bound, inexpensive volume of Donald G. Miller's is a lucid and clear theological exposition of the church written in such fundamental terms that it could be read with profit by members of any church denomination. An excellent bibliography increases the usefulness of the book.

Originally given over the Canadian radio as a contribution of the United Church of Canada to Christian education, *The Gospel Jesus Preached* is a thoroughly readable "introduction" to the study of the Gospels. Dr. Gilmour, a competent New Testament scholar and experienced teacher, first discusses the literature, then the message of Jesus, and finally Jesus' words about himself. To those unfamiliar with historical criticism, the book will give new knowledge and insight, not only into the vitality of the primitive church which preserved the words of Jesus, but also into his Jewish environment and background. The discussion of the possible relation of Jesus to the Qumran sect, which the Dead Sea Scrolls have brought to light, is timely and a needed corrective to rather widespread popular misinformation.

The third volume comes from the pen of the Deputy Moderator of the United Church of South India and a British churchman known to Americans for his outstanding work in the World Council of Churches. It was written originally for the village teachers and pastors of India ministering to thousands of village congregations. It is a brief outline of Christian theology. Its appeal lies in its simplicity and sincerity.

# NEWS ROUNDUP

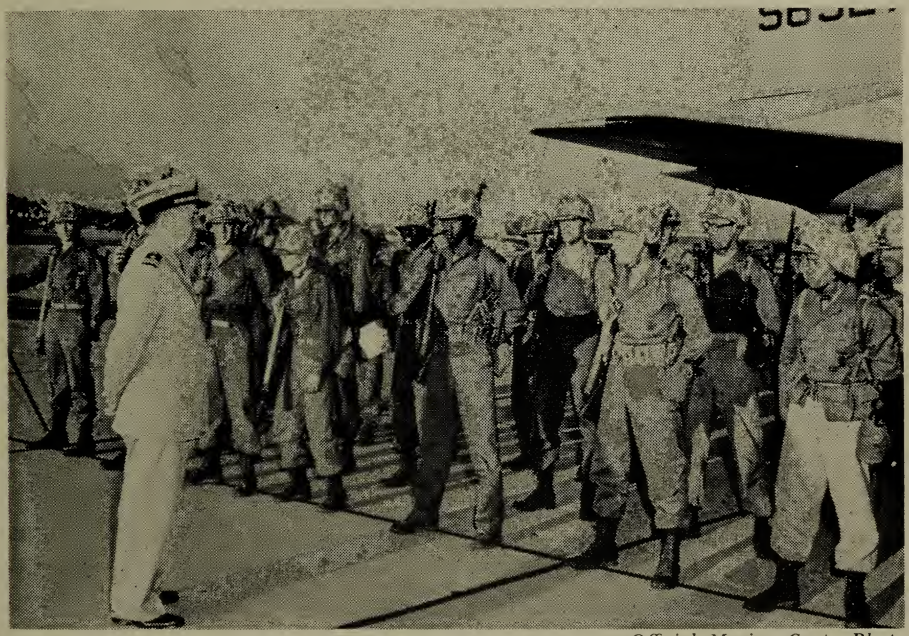
## CHAPLAINS

Delegates to the second **NATO Navy Chaplains Conference** are spending two weeks in October visiting the U.S. The working sessions are scheduled for the U.S. Marine Corps Schools, Quantico, Va., Oct. 14-16, after which the delegates visit Washington, Norfolk, San Francisco, and New York.

While in Washington, the Protestant delegates are being entertained by the General Commission on Chaplains and Armed Forces Personnel. Meeting with them by special request as a resource theologian is Professor Albert T. Mollegen of the Virginia Theological Seminary (Episcopal).

Money is now assured for the construction of a **chapel for the U.S. Air Force Academy** at Colorado Springs, Colo. The recent Air Force appropriations bill, which passed the Congress and was signed by the President, includes $3 million for the chapel. (The House had previously withheld funds after critics of plans for the chapel called it a "monstrosity.")

**Chaplains** who are eligible for **social security** coverage by virtue of services they perform in the exercise of the ministry beyond their duties in the chaplaincy now have until April 15, 1959, to file waiver certificates electing this coverage.



*Official Marine Corps Photo*

**Chaplain Ivan C. Ellis greets Marine Corps Reserve leathernecks on their arrival at Coronado, Calif., where they will undergo two weeks' amphibious and vertical assault training. Chaplain Ellis encourages the men to attend the church of their choosing while at Coronado's Silver Strand. He is the Landing Force Training Unit's chaplain.**

(Although chaplains as such are not eligible for social security coverage, they are eligible for coverage on a voluntary basis as self-employed persons if, in addition to their work as chaplains, they perform services in the exercise of the ministry resulting in an income of $400 or more in any year.)

On the other hand, a chaplain has *two years from the time he gets out of the chaplaincy* to secure coverage, even though he gets out in 1959 or later, provided he has *not* had net earnings from self-employment of $400 or more, some portion of which was in the exercise of the ministry, in two or more of the taxable years 1955, 1956, 1957, and 1958.

What has been called "probably the largest daily vacation Bible school in the Far East" was run this year by the Yokohama Chapel Center and the Nasugbu Beach Chapel. The enrollment is reported as 666 children guided by 120 teachers and helpers. Most were children of Army personnel attached to the U.S. Army Transportation Terminal Command.

The school was directed jointly by **William C. Ford,** of the United Church of Christ, who is chaplain at the Yokohama Chapel Center, and **Irwin C. Bailey, Jr.,** of the Evangelical United Brethren Church, who is chaplain of the Nasugbu Beach Chapel.

The newly elected national chaplain of the Reserve Officers' Association is **W. Ivan Hoy,** assistant professor of religion at the University of Miami, Coral Gables, Fla., who is a member of the U.S. Naval Research Company there.

As national chaplain, Dr. Hoy will represent chaplains of all the services on active and inactive duty. He will be responsible for the religious phase of the next national convention, which is tentatively scheduled for Atlantic City, N.J.

A new *Protestant and Catholic Lay Leaders Manual* has been prepared by **Robert M. Schwyhart** (recently relieved by **Roland Faulk** as Pacific Fleet Chaplain) for use by ships of the Pacific Fleet.

Schwyhart reported Aug. 25 to the Naval Training Center, Great Lakes, Ill., as the center chaplain.

Navy Chaplain **A. M. Oliver** has relieved Army Chaplain **Edward M. Mize** as executive director of the Armed Forces Chaplains Board. Mize has been assigned to U.S. Army War College, Carlisle Barracks, Pa.

Recently returning from USAREUR, **Albert C. Wildman** has been assigned to HQ U.S. Army Infantry Center, Fort Benning, Ga.

**Herman H. Heuer,** formerly IX Corps chaplain in the Far East, has been assigned to 6th Army HQ Presidio of San Francisco, Calif.

**John H. Craven,** Protestant chaplain of the Naval Air Station, Atsugi, Japan, will receive a citation by William Jewell College, Liberty, Mo., Nov. 14. The Baptist chaplain is one of five distinguished alumni chosen for the award at the Achievement Convocation at the college.

Presbyterian Chaplain **Augustine P. Donnelly** reported the end of August to HQ First U.S. Army, Fort Jay, Governor's Island, N.Y. He has been assigned to the First Army Chaplain Section as Chief, Reserve Forces Division.

**Paul W. Reigner,** formerly Protestant chaplain, Fleet Activities, Sasebo, Japan, has gone to the Antarctic for service with "Operation Deep-

The Mitama Church (Okinawa Spirit of Jesus Christ) has a "spic and span" look, thanks to the United Fellowship of Protestants of the Camp Hauge Chapel, 3rd Marine Division FMF Pacific. Seen at work are Capt. Charles Walker *(left)*, from Camp Smedley D. Bulter, and Chaplain Stanford E. Linzey, then with the 12th Marines at Camp Hauge. (On 5 Aug. Chaplain Linzey was transferred to the Naval Training Center, San Diego. He was succeeded by Arthur L. Dominy.)

*Official Marine Corps Photo*

freeze III." Before leaving Japan, Reigner received from the mayor of Sasebo a letter of appreciation for his efforts in promoting good will between the American community and the Japanese population.

While leading the United Fellowship of Protestants at Camp Hauge, Okinawa, Chaplain **Stanford E. Linzey** obtained new shoes for 70 boys and girls at Airen-En Orphanage. (See picture above for further news of Chaplain Linzey.)

The three Wesley memorial windows recently dedicated in the Washington (Episcopal) Cathedral are the gift of a Navy chaplain and his sister. Lately at Parris Island and now in the Reserve, the chaplain is **Robert N. Stretch.** The sister, Miss Florence Stretch, is a Methodist; the chaplain is an Episcopalian. Given in memory of their parents and a brother, the windows depict John Wesley; his brother Charles; and their mother, Susanna.

Chaplain Stretch is now teaching at the Iolani School, an Episcopal school in Honolulu.

Military chaplains have accounted for more than **5,000 new members** of The Methodist Church in the last two years, according to records of the Methodist Commission on Chaplains.

The U.S. Army Security Agency has given a Certificate of Achievement to Methodist Chaplain **Trevor D. Turner** for outstanding service in the Far East. Turner, who is now in the Reserve, is pastor of the Peakland Methodist Church, Lynchburg, Va.

About 60 members and 20 counselors of the Christian Youth Fellowship from Tachikawa and Kisarazu held a three-day religious retreat last month at the Seizan Hotel, Karuizawa, Japan. This retreat, the first of its kind, was directed by Chaplain **David K. Shelton,** director of religious education at Tachikawa Air Force Base.

**Paul Tomasovic,** called "the flying parson," is the new NAMAP staff chaplain at Tachikawa, Japan. He releaves **Norris T. Morton,** base chaplain, who has been acting as staff chaplain also. Morton has been granted leave this month to visit Saigon, Thailand, and India.

**Rufus A. Cooper,** Protestant Army chaplain at Camp Kure, Japan, recently turned over to the camp commander $302.41 and 500 pounds of clothing for flood relief in the stricken Kyushu area of Japan.

**Recent deaths:**

American Baptist Chaplain **John W. Lind,** HQ 852nd AAA Missile Battalion, Milwaukee, Wis., died April 5, 1957.

Methodist Chaplain **Hugh C. Embry,** senior chaplain, USS *Forrestal,* accidentally fell to his death from the flight deck through an elevator shaft on Aug. 17, 1957.

## PERSONALITIES

Last summer **Edward L. R. Elson,** pastor of the National Presbyterian Church and president of the Military Chaplains Association, was decorated by the heads of two nations while on an extended tour of the Middle East. The President of the Republic of Lebanon conferred upon him the nation's highest decoration, the Medal of Merit, First Class; and King Hussein of Jordan bestowed the Silver Star, Commander Order.

Dr. Elson visited the Middle East in his capacity as chairman of the National Council, American Friends of the Middle East.

According to *Christianity Today,* General **Sun Yup Paik,** a hero of the Korean War and commanding officer of the First ROK Army who last year was baptized by Dr. Kyung Chik Han of Seoul's Yong Nak Presbyterian Church, was recently promoted to the post of Army Chief of Staff.

**Warner Sallman,** Chicago artist whose "Head of Christ" painting is perhaps the most widely owned work of religious art, was honored Oct. 3 in Washington, D.C., with the *Upper Room*'s 1957 Award for World Christian Fellowship.

**Adlai C. Holler, Sr.,** has been named editor of the South Carolina *Methodist Advocate,* succeeding **J. Claude Evans,** who recently resigned to become chaplain and preacher to the University at Southern Methodist University, Dallas, Tex.

Both men have served as Navy chaplains; and **Adlai C. Holler, Jr.,** is an Air Force chaplain recently assigned to Malden Air Force Base, Mo.

Navy chaplains in San Diego had the privilege in August of attending two homiletics seminars conducted by **David A. MacLennan,** pastor of Brick Presbyterian Church, Rochester, N.Y., who formerly taught preaching at Yale. Of the 71 chaplains who participated, Dr. MacLennan writes: "Their sermonic prowess was uncommonly high."

Methodist chaplains serving in the Far East will gather Nov. 4-7 in Oiso, Japan, for a retreat sponsored by their denomination's Commission on Chaplains. **John R. McLaughlin,** general secretary of the commission, will direct the program. Scheduled as speakers and resource leaders are three Methodist bishops: **G. Bromley Oxnam** of Washington, D.C.; **Donald H. Tippett** of San Francisco; and **Gerald Kennedy** of Los Angeles.

**Louis H. Evans,** minister-at-large of the Presbyterian Church, U.S.A., and author of the recent book *This Is America's Hour,* conducted Protestant

*Official U.S. Navy Photo*

**Panamanian children from San Jose Centro, Cristobal-Colon, Canal Zone, enjoy the hospitality of sailors, marines, and midshipmen aboard the USS *Boston*. The *Boston*, said to be the world's first guided-missile cruiser, participated this summer in the Midshipman Training Cruise "Bravo" to Valparaiso, Chile. Chaplain of the *Boston* is Eugene J. Kapalczynski, USN. Also aboard, for temporary active duty, was Chaplain Donald M. Sterling, pastor of the Sandstone, Minn., Congregational Church.**

missions in the Alaskan Air Command the last week of September.

**Daniel A Poling,** editor of the *Christian Herald,* conducted retreats for Protestant chaplains in Japan and Korea last month.

Greek Orthodox Archbishop **Athenagoras** recently visited American servicemen in Japan and Korea. His escort was Chaplain **Nick S. Karras,** USN.

**Keith R. Bridston** has been appointed for one year to succeed **J. Robert Nelson** as executive secretary of the Department of Faith and Order of the World Council of Churches. Last month Nelson assumed his new duties as dean of Vanderbilt's School of Religion, Nashville, Tenn. Bridston is a former secretary with the World's Student Christian Federation and a former missionary teacher in Indonesia.

Princeton opened this fall with a new president, **Robert F. Goheen,** who succeeds **Harold W. Dodds.** The university's youngest president in almost 200 years, Dr. Goheen, 37, is a

*Official U.S. Navy Photo*

**Looking like a Christmas tree of children, the participants of the Summer Bible School at the U.S. Naval Station, San Juan, Puerto Rico, look at the camera. Classes enrolled about 140 children, with a staff of 45 teachers and helpers. The school was conducted under the supervision of William E. Brooks, Protestant chaplain at the station.**

former assistant professor of classics at Princeton.

**Joseph Sittler** has gone to the Federated Theological Faculty of the University of Chicago as professor of systematic theology. Sittler, formerly at Chicago Lutheran Seminary, made a brilliant contribution to the recent Faith and Order Study Conference at Oberlin, Ohio. As chairman of the World Council's North American Theological Commission on Worship, he approached questions of church unity in terms of "The Shape of the Church's Response in Worship."

**Nels F. S. Ferré** succeeds **Roger Hazelton** this fall as Abbot professor of Christian theology at Andover Newton Theological School, Newton Centre, Mass. In doing so, Ferré returns to a former post after teaching seven years at Vanderbilt.

**Rachel Henderlite,** whose regular book reviews are invaluable to THE CHAPLAIN, has been named director of the new department for research under the Board of Christian Education of the Presbyterian Church, U.S. She will continue to teach at the denomination's graduate school for lay workers, Richmond, Va.

**Edward LeRoy Long, Jr.,** author of *Conscience and Compromise,* has resigned from the faculty of Virginia Polytechnic Institute to become asso-

ciate professor of religion at Oberlin College in Ohio.

**Recent deaths:**

**John M. Alexander,** founder and president of the Protestant Radio and Television Center, Atlanta, Ga., died Aug. 7 at the age of 65. Beginning in 1943 with a rented room and inadequate funds, Dr. Alexander developed a center valued at $750,000. The center's facilities and programs, including the "Protestant Hour," are available to missionaries all over the world and to the Armed Forces.

**Ronald Knox,** English scholar, priest, and long-time chaplain to Roman Catholic students at Oxford University, died Aug. 24 at the age of 69. Best known for his translation of the Bible, he is the author of poetry, satire, devotional works, commentary, and even "whodunits." Protestant ministers have admired his famous "Slow Motion" books on the Mass, the creeds, and the Gospels. His name is being coupled with Cardinal Newman's for his stature in the religious life of England.

## INTERNATIONAL

Called by *Presbyterian Life* "one of the most significant church mergers in Christian history," a union plan was approved in principle by **seven Asian churches** in July. After 28 years of negotiations, the vote was unanimous to proceed with the North India Church Union Plan, which provides for the organic union of the Church of India, Pakistan, Burma, and Ceylon; the United Church of Northern India; the Methodist Church in Southern Asia; the Methodist Church (British and Australian Conference); the congregations associated with Baptist missionary societies in India and Pakistan; the Church of the Brethren; and the Disciples of Christ.

The *Christian Century* recently reported that leaders of **35 European churches,** meeting in Denmark, "voted to create a Conference of European Churches—a provisional body pending formation of a council that will act as a regional organization in touch with the World Council of Churches, strengthening links between European churches within the ecumenical movement and fostering exchange of thought between East and West. Headquarters will be established in Holland."

At its August meeting in New Haven, the **Central Committee of the World Council of Churches** accepted unanimously applications from **five new churches:** the Evangelical Lutheran Church, U.S.A.; Presbyterian Church of East Africa; Gereformeerde Church in Indonesia; Burma Baptist Convention; and Presbyterian Church of Jamaica.

The committee agreed that the 1960 Assembly would be held at the University of Ceylon, near Kandy, **Ceylon.**

Missionary leaders are concerned over a recent survey of the **World Health Organization,** which reports only 1,200,000 physicians in the world and warns: "This is not enough in view of the world's health needs and the inequality of distribution of doctors in different countries." The WHO survey shows, e.g., one doctor for 9,111 persons in Africa; one for 946 in North and Central America; 2,505 in South America; 6,804 in Asia; 4,898 in the eastern Mediterranean; 956 in Europe; 1,151 in Oceana.

**Israel** is planning a "festival year" for its 10th anniversary (April 1958 to May 1959). *Israel Tourist News* announces that an exhibition costing $1,500,000 will be open throughout next summer at the Convention Center in Jerusalem.